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Southern Cross

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In fostering political change

Puebla final document stresses role of the laity

PUEBLA, Mexico (NC)—In their final document, the third general assembly of the Latin American bishops have stressed the role of the laity in improving the quality of life, especially for the poor, by working in government and political parties.

A summary of the 200-page text says:

"THE DOCUMENT insists especially in the action of the laity to carry out essentially, a political action and to offer a witness within temporal structures. In this regard the first priority is action for justice in defense of human dignity, against all kinds of discrimination and domination in our time.

"Such a task includes militancy in political parties or in positions in public administration, but this kind of action presupposes the prior achievement of a democratic state."

The reference to democratic states is directed at the many dictatorships in the continent.

THE DIRECTIVE placing political responsibility on the shoulders of lay people frees the institutional church for the main task of evangelization centered in the person and teachings of Christ, and with preference for the poor and youth, said the summary.

The summary emphasizes the influence of the church on Latin American society, the need to preserve the Christian values of this society and the preserving of the natural resources needed for development of the people.

The accent is on social justice at both the national and international level. Some highlights of the summary, issued prior to the closing of the assembly Tuesday, Feb. 13, include:

—**"LATIN AMERICA,** a Christian continent, is increasingly making through the voice of the church a statement of its latent, underlying forces, and an affirmation of its own culture. It does so in the face of a modern trend which seeks to deprive this culture of its intrinsic character.

"Thus the church stresses the role of people's religiosity as a decisive vehicle to preserve their identity, jeopardized today by the disruption of its roots."

—**"IN THE NAME** of the voiceless ones, the church increasingly raises its voice and addresses the whole community on the challenge brought by the structures of control of the super-organized societies of our time.

"Such societies displace more and more the intermediate communities and organizations, leaving less and less room for true social pluralism. Such societies tend to increasingly program human activity, thus relegating human creativity to the realm of counter-cultures and to spontaneous, living groups. Such is the case of the basic, grassroots communities as a bulkwark of creativity."

—**"THE CHURCH** at Puebla expounds a dynamic vision of the relations between hierarchy and community, particularly the link and integration of the ministries of the bishops, the priesthood and the diaconate."

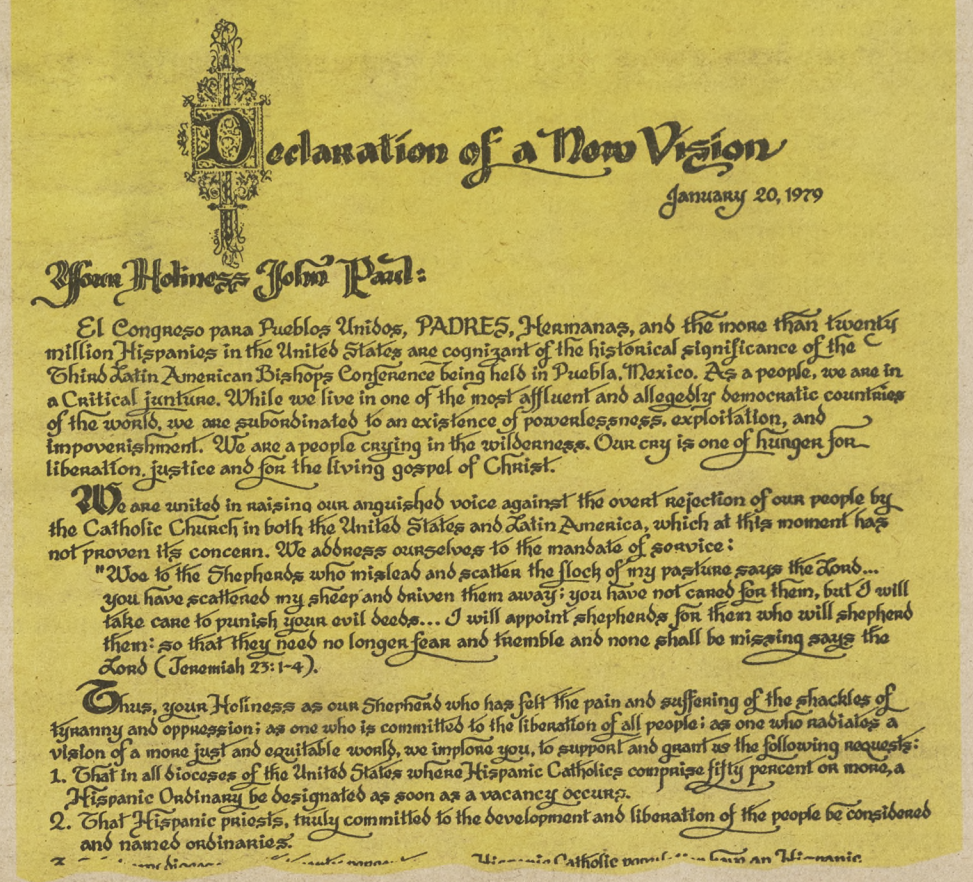
—**"PUEBLA HAS** confirmed the need to live consecrated lives (priests and religious) in their fullness, inspired in the commitment to the poor, and in keeping with the vocation of the local church in order to take up the vanguard role in evangelization."

—**"REGARDING** the growing gap and the inequality in our societies, the church realizes that by speaking about the people, about the poor, it does not necessarily mean to address the people and the poor with more words.

"For this reason, the church that gives birth to a renewed message at Puebla wants to give witness to Christ, witness to service besides teaching and exercising its ministries."

Since the previous bishops' assembly at Medellin, Colombia, in 1968, "which voiced hopes for social betterment and development" conditions have changed, said the summary, referring to the number of authoritarian governments in Latin America.

This has led "at the end of the 1970s to the renewed hope of Christians in the church message of communion and participation," said the summary.



Declaration of a New Vision

January 20, 1979

Your Holiness John Paul:

El Congreso para Pueblos Unidos, PADRES, Hermanas, and the more than twenty million Hispanics in the United States are cognizant of the historical significance of the Third Latin American Bishops Conference being held in Puebla, Mexico. As a people, we are in a Critical juncture. While we live in one of the most affluent and allegedly democratic countries of the world, we are subordinated to an existence of powerlessness, exploitation, and impoverishment. We are a people crying in the wilderness. Our cry is one of hunger for liberation, justice and for the living gospel of Christ.

We are united in raising our anguished voice against the overt rejection of our people by the Catholic Church in both the United States and Latin America, which at this moment has not proven its concern. We address ourselves to the mandate of service:

"Woe to the Shepherds who mislead and scatter the flock of my pasture says the Lord... you have scattered my sheep and driven them away; you have not cared for them, but I will take care to punish your evil deeds... I will appoint shepherds for them who will shepherd them: so that they need no longer fear and tremble and none shall be missing says the Lord (Jeremiah 23:1-4).

Thus, your Holiness as our Shepherd who has felt the pain and suffering of the shackles of tyranny and oppression; as one who is committed to the liberation of all people; as one who radiates a vision of a more just and equitable world, we implore you, to support and grant us the following requests:

1. That in all dioceses of the United States where Hispanic Catholics comprise fifty percent or more, a Hispanic Ordinary be designated as soon as a vacancy occurs.
2. That Hispanic priests, truly committed to the development and liberation of the people be considered and named ordinaries.

FOR THE POPE—This document calling for increased awareness by the church of the needs of Hispanics in the United States will be presented to Pope John Paul II this week. It was drawn up by U.S. Hispanic delegates, principally from the San Bernardino and San Diego dioceses, to the assembly of the Latin American Bishops' Council (CELAM) in Mexico. Cardinal Aloisio Lorschieder, CELAM president, will deliver the document on behalf of the delegates when he reports to the pope on the results of the conference.

Hispanic requests will be delivered to Pope John Paul

By Dan Pitre
SC assistant editor

The main goal of the Hispanic delegation from the San Bernardino and San Diego dioceses to the Latin American bishops conference in Puebla, Mexico, will be achieved this week when a document by the delegation will be hand-delivered to Pope John Paul II.

The group did not have an audience with the pope in Mexico as they had hoped.

BUT, ACCORDING to Armando Navarro, executive director of Congreso Para Pueblos Unidos—Congress for United Communities—of San Bernardino, Cardinal Aloisio Lorschieder of Brazil, president of the Latin American bishops, will deliver the "Proclamation of a New Vision" to the pope, written by the Hispanics from the U.S.

The document asks the pope to name Hispanic ordinaries for U.S. dioceses which are least 50 percent Hispanic, and that Hispanic vicars be named in dioceses with a 20 percent Hispanic concentration.

It also asks that the people have a voice in the selection of their bishops, that in-service sensitivity programs to the needs of Hispanics be established for priests and nuns, and that the church more actively promote Hispanic vocations.

ALSO AMONG the requests are that evangelization efforts be guided by a respect for the Hispanic culture and that lay leaders who are "committed to the social, political and economic liberation of our people" be trained.

Navarro said, "We're asking the church to be more sympathetic to our needs. We're not asking for an independent Mexican church."

He said they want to achieve sensitivity among church leadership—hierarchy and lay—to Hispanics' needs.

THEY ALSO WANT to achieve more dialogue with church officials on matters pertaining to Hispanics, Navarro added.

Among those who went to Puebla and signed the document to be presented to the pope were Roberto Martinez, chairman of the Spanish-Speaking Executive Commission of the San Diego Diocese, and Father Jose Maria Ormazabal, associate at St. Mary parish, Escondido.

They both stressed vocations in discussing the document.

"WE ARE LOOKING to the future," Martinez said. "The Latin American population is increasing. How can we meet their needs? Twenty-nine percent of all Hispanics in the Southwest are concentrated in California, specifically Southern California."

Both Martinez and Father Ormazabal believe that Hispanic ordinaries will help increase religious vocations among Hispanics.

"It has been proved in El Paso, Texas, and Santa Fe, N.M., (where Bishop Patrick Flores and Archbishop Roberto Sanchez are the respective ordinaries)," Martinez said.

MARTINEZ, Father Ormazabal and Navarro think the delegation was responsible for getting the subject of undocumented aliens included in the Latin American bishops' deliberations on migration at the Puebla conference.

In a press conference in Puebla during the meeting, spokespersons for the San Bernardino delegation, including Father Peter Luque, Hispanic vicar for the San Bernardino diocese, and Joseph Pawlicki, of St. Therese parish, Palm Springs, said:

The millions of migrants from Mexico, many of whom are entering the U.S. illegally, should be the concern of the church in both countries.

"If church authorities in the United States are not fulfilling their part of the problem as the welcoming church, then it is the responsibility of the bishops at Puebla," they stated.

Eight months after he stole it

'Good thief' returns chalice

WALNUT GROVE, Calif. (NC)—There's a good thief in Walnut Grove—or at least a polite one.

"The fellow called twice. He was very apologetic for keeping my chalice so long," said Father Michael Cormack, pastor of St. Anthony parish here.

Eight months after the chalice was stolen, Father Cormack received a phone call.

"THE PHONE RANG about 11 p.m. and a man's voice told me to look for my chalice in a box outside the door," said Father Cormack, who followed the instruction and found his chalice.

The next evening he got another phone call from the same person, who was anxious to be sure that the priest had found the chalice.

"He apologized that so much time had elapsed since he took my chalice," said Father Cormack, "and he assured me he never would have taken it in the first place if he knew it was mine."

FATHER CORMACK'S chalice was stolen last May, right after he celebrated his silver jubilee in the priesthood.

"My chalice was 21 years old and in need of a bit of refurbishing," he admitted.

The chalice was replated just in time for the priest's silver jubilee mass, but it still needed polishing.

SO IT WAS RETURNED to the replating firm the day after the mass. But instead of the chalice being polished, someone "polished off" the firm.

Father Cormack reported his loss to the Secret Witness section of the Sacramento Bee, which offered a reward and frequently ran the blurb announcing the theft.

TeleNews

World

VATICAN CITY—Pope John Paul II told his general audience Feb. 14, he hopes the general assembly of Latin American bishops, which ended Feb. 13, leads to a greater sense of responsibility in the church for a social order founded on justice, peace, respect for human rights and an equitable distribution of goods.

VIENNA, Austria—Diplomatic relations between the Vatican and the Soviet Union are not beyond the realm of possibility, according to Cardinal Franz Koenig of Vienna, who said the election of a Polish pope brought "a new wind into Vatican relations with the East."

UNITED NATIONS—The world's children should be told that recourse to violence and war must be eliminated from relations among nations. This was the theme of an ecumenical service at a chapel serving the United Nations community.

MANILA, Philippines—The executive director of Catholic Relief Services, Bishop Edwin B. Broderick, observed the first day of the Vietnamese New Year Jan. 28 by visiting the hundreds of boat people aboard the refugee ship Tung An anchored off Manila Bay.

ACAPULCO, Mexico—Mexican President Jose Lopez Portillo said the only dogmatic aspect in his policies is freedom, in answer to anti-clerical criticisms of the recent visit of Pope John Paul II and of the current third general assembly of the Latin American bishops at Puebla, Mexico.

UNITED NATIONS—International agencies specializing in child care generally agree that most children today have a bleak future. According to United Nations estimates, more than 15 million children under five will die in Third World countries during 1979.

WARSAW, Poland—The Catholic faith has survived the adversities of Polish history, said a pastoral letter issued by the Polish bishops.

National

KNOXVILLE, Tenn.—"Every minute $500,000 is spent on arms across the world and 20 people starve to death," Auxiliary Bishop Thomas Gumbleton of Detroit said at a meeting of Bread for the World, a Christian citizen's lobby concerned with hunger issues.

WASHINGTON—Bishop James Rausch of Phoenix, Ariz., chairman of the bishops' Comittee on Farm Labor, asked President Jimmy Carter to reject any demands from Mexico for a new bracero program, a labor arrangement which would bring cheap Mexican labor into the United States.



Ethiopian Christians celebrate in the disputed St. Michael's Chapel on Deir es Sultan, on the roof of the Church of the Holy Sepulchre in Jerusalem. The dispute between the Ethiopians and Coptic church members erupted when the Ethiopian monks tried to replace a leaky water tap.

WASHINGTON—Representatives of several U.S. groups of priests and nuns rejected the viewpoint that Pope John Paul II's address to the Latin American bishops at Puebla, Mexico, indicated a retreat from church involvement in social justice issues.

WASHINGTON—Catholics throughout the United States were asked on Feb. 11 to pray for "the suffering Catholics of Lithuania and all those throughout the world whose spiritual and human rights are violated."

WASHINGTON—The U.S. bishops' Secretariat for Hispanic Affairs is surveying dioceses on their programs of pastoral care, social service and social advocacy on behalf of migrant workers.

WASHINGTON—A three-year study of alternative financing for elementary and secondary schools to be conducted by the Department of Health, Education and Welfare will include an analysis of new forms of aid to non-public schools.

People

Dr. Jonas Salk, developer of the polio vaccine, will receive Boys Town's fifth Father Flanagan Award for Service to Youth at ceremonies May 4 in Omaha, Neb.

Stephen Nunes, regional director of religious education for the diocese of Ogdensburg, N.Y., has been named by the U.S. Catholic Conference's Department of Education as a specialist on adolescent catechesis.

Cardinal James R. Knox, prefect of the Vatican Congregation for Sacraments and Divine Worship, has been appointed by Pope John Paul II as his special envoy to the celebrations commemorating the centenary of the Catholic church in Uganda.

Noticias breves

NACIONES UNIDAS—Unos 120 millones de personas nacerán este año en un mundo que está lejos de haber solucionado los problemas que afectan a los niños. Las organizaciones internacionales especializadas en la atención y cuidado de los niños generalmente concuerdan que la mayoría de los niños de hoy tienen un negro futuro.

CIUDAD DEL VATICANO—Cristo ilumina la oscuridad del alma humana, dijo el Papa Juan Pablo II a millares de fieles en la Plaza de San Pedro en la Fiesta de la Presentación del Señor (2 de febrero) celebrada al día siguiente de su regreso de America Latina.

WASHINGTON—En una encuesta nacional de NC News Service se concluye que representantes de varias organizaciones de sacerdotes y religiosas de los Estados Unidos de América, han rechazado el punto de vista de que el mensaje del Papa Juan Pablo II a los Obispos latinoamericanos reunidos en Puebla, México, signifique un retroceso del compromiso de la Iglesia en materia de justicia social.

CIUDAD DEL VATICANO—"La Iglesia y la política es la gran cuestión," dijo el Papa Juan Pablo II cuando retornaba de su viaje a Latinoamérica. "Creo que es necesario ir a la gente simplemente como ella es. Lo más importante siempre es el ser humano," añadió el sumo pontífice.

PUEBLA, México—Las directrices que los obispos católicos latinoamericanos aprueben en Puebla "tendrán consecuencias muy profundas en los Estados Unidos de América," dijo el Obispo Tomás Kelly, secretario general de los Obispos Católicos de los Estados Unidos. "Un ejemplo de ello es lo que se refiere a la preferencia por los pobres por la que se opta en esta reunión."

PUEBLA, México—Denominando a la teología de la liberación como "un tema cargado de emociones," el Obispo brasileño Cándido Padín dijo que ella ha hecho contribuciones positivas al pensamiento católico, pero que quienes la usan con fines políticos la quitan de su contexto cristiano.

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FAREWELL TO MSGR. CLARKIN—Bishop Leo T. Maher is preceded by Auxiliary Bishop Gilbert E. Chavez, right, and San Bernardino Bishop Phillip F. Straling as they pass the casket containing the body of Msgr. Joseph V. Clarkin. More than 100 priests joined the bishops for the mass of resurrection on Monday at Mary Star of the Sea church, La Jolla. Msgr. Clarkin, who died Feb. 9, was pastor of the parish for 30 years.—SC photo

Mary Star of the Sea, La Jolla

Msgr. Clarkin buried from the parish he served for 30 years

Southern Cross Reporter

LA JOLLA—Msgr. Joseph V. Clarkin, pastor of Mary Star of the Sea parish for 30 years until his retirement in 1969, was laid to his rest Monday, Feb. 12, following a mass of the resurrection at the La Jolla church.

He was entombed at Holy Cross Mausoleum, San Diego.

BISHOP Leo T. Maher of the San Diego diocese, his auxiliary, Bishop Gilbert E. Chavez, and Bishop Phillip F. Straling of the San Bernardino diocese were joined by more than 100 priests in concelebrating the mass.

Msgr. Clarkin died in his sleep at the age of 77 on Friday, Feb. 9, in a Brawley motel.

He was on a vacation, visiting Sacred Heart parish there, his first pastorate in the San Diego diocese, from 1936-39.

THUS, MSGR. Clarkin left this earth in much the same way as his former bishop and the founding bishop of the San Diego diocese, Charles F. Buddy.

Bishop Buddy died in a Banning motel in 1966 while on a confirmation tour.

During the mass Bishop Maher blessed the casket containing the body of Msgr. Clarkin with incense and holy water. A Fourth-Degree Knight of Columbus stood as an honor guard behind the casket during the ceremony.

MSGR. CLARKIN was a Fourth-Degree Knight and a charter member of the K of C St. Pius chapter, La Jolla.

At the time of the homily, Father Thomas F. Byrne, pastor of Our Lady of Mt. Carmel, San Ysidro, said Msgr. Clarkin had asked that no homily or eulogy be given at his funeral, but simply a meditation on death.

"Death is the veil that separates time and eternity," Father Byrne told the congregation. He compared death to looking up at the sky on a cloudy day when it is about to rain.

IT LOOKS "dismal, dark, foreboding," he said. But to people flying in an aircraft above those clouds, everything "looks bright, shiny and beautiful. It's the same with death."

Father Byrne said Msgr. Clarkin's "soul has shed his body and he continues to live and he is happy with his creator. After a well-spent life we too, will step through the veil that separates time and eternity.

"So we all say, 'Farewell, Msgr. Clarkin, for the time being.' Very soon we will go one by one" to meet him again and reap the reward of a faith-filled life, Father Byrne said.

MSGR. CLARKIN was born in County Cavin, Ireland, on June 1, 1901. He studied at St. Kieran College, Kilkenny, and was ordained to the priesthood on May 30, 1926, for the diocese of Los Angeles.

In 1935 he was appointed pastor of Sacred Heart, Brawley, which became part of the San Diego diocese when it was created in 1936. He was named dean of Imperial County in 1938.

He was appointed pastor of Mary Star of the Sea on May 1, 1939, where he served until his retirement on May 1, 1969. He was made a domestic prelate, giving him the title "monsignor" in May 1951.

UNDER HIS leadership, Mary Star of the Sea grew from a small parish serving a sparsely populated area to one of the major parishes in the San Diego diocese.

Msgr. Clarkin was residing at Nazareth Retirement Home, San Diego, run by the Poor Sisters of Nazareth, when he left for his final vacation.

Catholic Family Service program places counselors in area schools

Southern Cross Reporter

SAN DIEGO—The Catholic Family Service (CFS) School Counseling Program, which last year served five grade schools in the San Diego diocese, has been expanded to eight schools this year.

The program, which began two years ago as a pilot study, places a trained counselor on each campus for one full school day per week.

DR. CAMERON Smith, the school program coordinator, said the eight schools in this year's program are: St. Charles Borromeo, St. Rita, St. Didacus and St. Jude, in San Diego; Our Lady of Grace, Holy Trinity and St. Kieran, in El Cajon; and Santa Sophia in Spring Valley.

Program services include initial screening and testing for social, psychological and learning problems; on-site individual and group counseling; seminars and workshop presentations to teachers on areas of need and interest; and, consultation and presentations to parents.

The counselors also speak to parish groups on psychological and educational issues and serve as a referral source between CFS and other community agencies.

THE PROGRAM is coordinated through CFS and staffed by eight psychology and education interns from the University of San Diego, the California School of Professional Psychology and United States International University.

"This year each counselor has only one school to work with," Dr. Smith said. "Next year we will have nine counselors, but hopefully more schools, so each counselor will have to work with more than one school."

The interns receive a minimal salary, since they also receive training. Their salaries and most of the funds for the program are provided by the schools in the program.

"THE COST goes down as the number of schools goes up," Dr. Smith said. "Right now it is somewhere between $100 and $150 a month per school."

CFS also has provided a $5,000 fund to offset the cost to schools that wish to enroll in the program but cannot afford the full cost.

"The program is really a tremendous money-saver for parents, especially for the testing," Dr. Smith added. "They aren't charged anything for the counseling or the parent workshops."

BY PROVIDING these services, it is hoped that the emotional and learning problems of students will be identified and treated before more serious problems develop, Dr. Smith said.

"This will enable the students to derive more, both academically and emotionally, from the elementary school experience," he said.

The San Diego diocesan Department of Education has been involved in the design and evaluation of the program and is encouraging schools to consider participating in the program during the 1979-80 school year, Dr. Smith said.

Interested school principals may contact Dr. Smith at 231-2828.



COUNSELING COORDINATOR—Dr. Cameron Smith, center, coordinator of the Catholic Family Service School Counseling Program, listens to students at St. Charles Borromeo Academy, San Diego, one of eight schools in the county that are taking part in the program. Counselors, who are psychology and education interns from area universities, each spend one full day per week at one of the schools.—SC photo

At St. Joseph Cathedral

Priest is synonymous with noon mass

Southern Cross Reporter

SAN DIEGO—Msgr. Frederick Meehling, a retired Navy chaplain, is almost synonymous with the noon weekday mass at St. Joseph Cathedral.

He has celebrated it for the last 10 or 12 years, complete with his "seven-minute homily."

NEXT WEEK he will celebrate a noon weekend mass at the cathedral, on Sunday, Feb. 18—his 80th birthday. Following the mass of thanksgiving, there will be a reception in the cathedral auditorium.

But there is an even bigger celebration coming up, he said. On July 26, the monsignor will celebrate the 50th anniversary of his priestly ordination.

Ordained in 1929 at Innsbruck, Austria, following his studies for the priesthood there, he entered the U.S. Navy in 1934 and retired in 1954 with the rank of captain.

THAT'S WHEN his long association with the San Diego diocese began, even though Msgr. Meehling is a priest of the Ft. Wayne-South Bend, Ind., diocese.

During 1954-55 he served as administrator of St. Louise de Marillac parish, El Cajon. He has since helped out at many parishes in the diocese, including St. Anne and Blessed Sacrament, both in San Diego.

But it is at the cathedral where he has carved his niche, celebrating the noon mass and delivering seven-minute homilies for which he always does some research and planning.

MSGR. MEEHLING appears as energetic in his conversation as he is in his daily living.

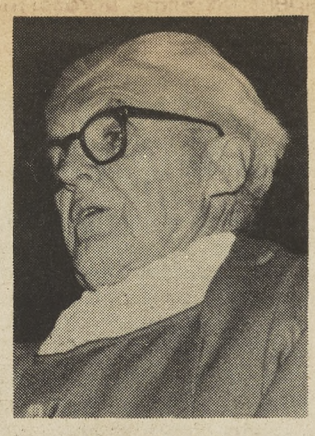
He lives in Point Loma in a six-room apartment that he keeps up without any extra help.

"I'm bright-eyed and bushy tailed," said the octogenarian, who every morning walks about 2 miles on a round trip from his apartment to St. Charles Borromeo church, where he attends the 6:30 a.m. mass.

HE SAID he is very happy to be able still to serve mass and minister to people.

"It gives me something to do," he stated. "I don't play golf or anything like that. I don't know what in the name of God I would do if I didn't have that noonday mass."

However, Msgr. Meehling also has used his retirement years for traveling. "I've been around the world three times since my retirement" in 1954, he said.



Msgr. Meehling

JUST AS GLAD as Msgr. Meehling is to be active in the ministry of the cathedral parish, so is Msgr. Rudolph Galindo, rector, happy to have him there.

And so are the people of God whom he serves daily with the noon mass and his well-researched, seven minute homilies.

In San Bernardino

Hispanic groups to hold congress

SC correspondent

SAN BERNARDINO—The national congress of PADRES-Hermanas will begin Monday, Feb. 19, at Glen Helen Regional Park here.

Bishop Phillip F. Straling of the San Bernardino diocese will join Father Roberto Peña, PADRES national president, in welcoming the 100 to 200 delegates from throughout the country at 7 p.m.

PADRES, an organization of Mexican-American priests, was organized in 1970 to help the church identify more closely with the pastoral, social, economic and educational needs of the Spanish-speaking.

Las Hermanas, an analogous organization of Chicano sisters, was organized in 1971.

Cesar Chavez, president of the United Farm Workers of America, will keynote the congress at 9 a.m. Tuesday.

HIS TALK will be followed by workshops on justice, economics, labor organizing and church issues.

On Wednesday each region's delegation will analyze these topics to help formulate a PADRES stand on each issue.

A panel composed of three persons who were part of the U.S. Hispanic delegations that went to the Latin American Bishops' Conference in Mexico will discuss the results of their trip.

THE PANEL will include Armando Navarro, Father Peña and Sister Rosa Martha Zarate.

A press conference with the new officers who will be elected Wednesday will conclude the congress on Thursday, Feb. 22.

Pope speaks

The first observation is that a Catholic unviersity must offer a specific contribution to the church and to society through research done at a lofty level, through serious study of the country's problems, through holding a sense of history. Such a sense must be inspired by Christ and his message of salvation, which concerns the total man.

A Catholic university must form men and women not only worthy for their knowledge, but also for their commitment to society, their willingness to be witnesses of their faith before the world. Thus students must be given, besides their training in the sciences, a profound moral and Christian education. There is the task of forming both among students and teachers a synthesis, ever more harmonious, between faith and reason, faith and culture, faith and daily living.

The Catholic university must be the center of a relevant Christian faith. Teachers are to be considered not only as mere transmitters of science, but also as educators and witnesses of a life that is truly Christian. Students are called to cooperate in a generous, conscientious and free manner, to complete their own formation.

There must be a pastoral ministry on campus. A ministry of the intelligentsia, through the sources of liturgical life, is bound to render precious fruits in the university for the improvement of the human condition, the Christian condition.

A Catholic university is a key factor of human culture and a fundamental ingredient for progress. I know you are concerned about the future of your respective nations. I join with you in wishing more adequate levels of ethics, morals and social justice.—To university students in Mexico City

Communion of bishops

Italy is the land chosen by providence to become the center of the church. As a son of Poland, whose history has been linked with that of Italy, I have sentiments of veneration and emotion amid all this richness of Christian life and tradition.

If the election of John Paul II has become—as we often hear said—a new manifestation and a proof of the universality of the church, then may I be permitted to say that in this the people of God also have their share.

ABC's for Catholic university students



I need your help to carry out the church's mission of building the church of God, announcing the gospel, serving the elevation of man to the dignity of son of God, spreading all the values of the human spirit closely connected with this elevation.

I want to carry out this mission based on the collegial unity developed by Vatican II.

The council teaches that the pope is the visible foundation and principle of unity of the bishops and the faithful and that individual bishops are the principle and foundation of unity in their individual churches.

From this arises the requirement of a full communion of the bishops among themselves and with the successor of Peter in faith, love, intentions and pastoral action. This communion is expanded in the communion of individual bishops with their own priests, with men and women religious, with the souls who have totally given their own lives to the service of the kingdom.

Here communion is expressed, on the one hand in the solicitude of the pastors for the spiritual and material necessities of these children most close to them and often most exposed to the difficulties coming from a secularized environment, and, on the other, in the commitment made by priests, men and women religious to bind together around their bishops, to docilely listen to their voices and to carry out faithfully their directives.

It will be necessary to take up dialogue again with patience and trust, when it has been interrupted, without allowing ourselves to be discouraged by obstacles and roughness on the journey toward understanding and agreement. But this cannot be attained without the obedience, due from all the faithful, to the authentic magisterium of the church.

Harmony between institutional unity and pastoral pluralism is a difficult goal and never fully achieved. In necessary things unity, in doubtful things freedom, in all things charity.—To permanent council of Italian Bishops Conference

Lay ministries defined

Precisely because these lay persons have committed themselves, of their own will, to the salvific design of God to the point that this is the reason for their existence on this earth, they must be considered as the archetype of the participation of all the faithful in the salvific mission of the church.

All the faithful, because of the sacraments of baptism and confirmation, become witnesses of Christ. All the faithful are called to undertake evangelization as a fundamental duty even if they do not participate in specific pastoral duties.

In memory of my visit among you, and with a view to all the faithful of the world, I want to review what belongs to the laity in the unique apostolate of the whole church.

Lay people are the closest agents of the renewal of man and of the things which surround him.

Such lay mission reflects the example of Christ who made physical contact a vehicle of communication of his restoring power.

The church has been called by God to be in constant communion with the world and be the ferment that transforms if from within. The lay apostolate gives full meaning to the various events in history and at the same time respects their autonomy and foments their progress.—To lay ministers he installed at Oaxaca, Mexico

Opinion Forum
Readers' letters

'Let's loosen our paralyzed tongues'

Speaking of evangelization, Frank Duff, founder of the Legion of Mary, many years ago pronounced the root problem of the church to be "adult religious ignorance and the paralyzed tongues of the laity." (Legio Maria)

I know about the paralyzed tongues of the laity because it took many years for someone to tell me about the church, and this came from a convert, someone who was able to impart some facts along with her enthusiasm.

I wonder how tongues can be paralyzed when we have such a vital message to proclaim, so many ways to proclaim it, and so much fun in doing it. First of all, though, we must understand what the message is, what people need to know. This can be learned through an attack upon our "adult religious ignorance."

Let's get away from mere pious practices and strictly "good example." Let's find audacious ways of confronting ignorance and expressing the message of the church. This is the way to liberate ourselves from fear and put adventure in our lives.

Edie Galbraith
San Diego

Why do we put each other down?

I am an avid reader of your newspaper and enjoy it very much.

Your editorial column lately shows that many Catholics are unsure of the future of our holy church.

Priests' and nuns' attire is rebuked. Teenagers are hassled because of disrespectfulness. Reports of hypocrites baffle the mind.

When Jesus came on this earth, he did not come because only God could "open the gates of heaven." Jesus came because he loved us. He loved us for all our imperfections and took it upon himself to suffer for them.

Jesus was always the first to talk to prostitutes, eat with thieves and ask assistance from the "lowly."

Jesus was and is Love.

So why do we always put each other down? Why can't we Catholics center on Christ Jesus in mass instead of what the "sinner" is wearing? Why can't we respect the priests and nuns who do not wear the collar and the habit?

Why can't we as Christians accept and love people for the holiness that dwells in them? Why can't we love?

If we are distracted by other people for whatever reason, we should pray to God and seek an answer. After all we worship a humble God, not a God of scorn.

Michael S. Miller
Crestline

Love can be a heavy burden

What price are we willing to pay to save the people whose souls are at stake? Mary was crushed at the foot of the cross. Love, at times, can be very heavy, even unbearable to carry alone. Sometimes just a word or a touch of the hand can lighten that awful weight carried by one whose spirit has been crushed.

The human body was created for joy, not grief. It can't adjust itself to such a heavy weight, except when the heart of God is touched and the peace that surpasses all understanding is bestowed upon those who don't even know why they receive it.

Though the suffering of Christ was necessary for us, it was not necessary for him. The finest man ever to walk the face of the earth was reduced to a torn, bloody, physically broken body that still stood tall.

Christ, in his human nature, was animated by his divine spirit. While still in absolute control of the universe and everything and everybody in it, he allowed himself to be crushed by insignificant little objects called men.

It was the spirit of Christ, with a divine and human nature, that was so full of love for us that he was crushed by it, but never, for one second, forsaking that love. How can anyone forsake love or consider it to be of no value?

Mary shared that love and was even crushed by it at the foot of the cross. But she would never give it up. Her life was filled to overflowing with it. Could anyone possibly ask for a better spiritual mother?

Bob Wangler
Lemon Grove

Barrier to intercommunion

The front page article, "Catholic, Anglican co-pastors run parish in Jamaica" (SC, Jan. 18), contains a subtle bit of poison for the unwary reader not familiar with the issues presented.

The phrase, "...informal references by speakers to the major barrier that has kept Catholics and Anglicans from sharing the eucharist: the official Vatican policy that the eucharist is a sign of achieved unity rather than as a means of unification of the two worldwide churches" is misleading in more than one way.

First, the major barrier to Catholic-and-Anglican-sharing of the eucharist is the very serious issue of whether Anglicans actually have a valid priesthood capable of consecrating the eucharist. The truth is neither served nor altered by mere silence on this issue. The original defect in Anglican orders is clearly set forth in Pope Leo XIII's encyclical, "Apostolicae Curae."

The issue of whether there has since that time been a reinfusion of valid orders through participation in Anglican episcopal ordinations by Orthodox or other bonafide bishops deserves careful examination. But we must seek balance in that examination so that our care for the truth does not lack compassion; and our compassion does not become untruthful.

Second, the implicit sign of unity in the eucharist is in fact a major barrier that keeps Catholics and Orthodox from sharing the eucharist. It is my understanding that the Orthodox generally share with Catholics the recognition of this truth.

Third, libeling the Vatican's insistence that Catholics not hypocritically deny the integral sign of unity in the eucharist as "official Vatican policy," as though it were some kind of tactic to be used or discarded at whim, expresses a contempt for the Catholic viewpoint that seems incompatible with the ideal of ecumenical concern that the story was supposed to be about.

Fourth, it is doubly tragic to find that that kind of emnity towards the Vatican in a paper published by a Catholic bishop.

James J. Harris
San Diego

(According to Msgr. John Portman, chairman of the San Diego diocesan Ecumenical Commission, "The mutual recognition of orders is basic when talking about intercommunion, which involves full reciprocity on the parts of the Roman Catholic and Anglican churches." He said a main reason intercommunion has not been achieved is "because the basic question of mutual recognition of orders has not been addressed.—Ed)

'The pope is doing push-ups'

We have just renewed our yearly SC subscription as our whole family is eager to read it every week.

Last week our 10-year-old son, Matthew, came running excitedly to us to show us Pope John Paul II's picture on the front page (SC, Feb. 1), humbly kissing the ground while in Mexico. Matt exclaimed, "Look mom and dad, Pope John Paul is doing 'push-ups!'"

Thank you for your wonderful paper.

Bob and Jo Ann Shartel
San Diego

Letters should not exceed 200 words and must be signed with full name, address, and telephone number. Name of sender will be withheld upon request. Unsigned letters will not be published.

Letters should be addressed to Opinion Forum, Southern Cross, P.O. Box 81869, San Diego, CA 92138.

We were talking

By Enid Lanyon

Free to be vulnerable

We were talking...about the freedom of real openness and personal honesty and how tremendously liberating it is to be exactly what one is, without feeling driven to persuade people that one is something else.

In the western world, pretending to be other than you are is a favorite occupation, despite all the "let it all hang out" encounter groups and "hep" philosophies. The great idea of selling an "image" spills over from commercialism to personal life, and the first persons who buy it are usually ourselves.

PRETENDING to be other than one is includes far more than merely the externals of appearance and behavior, reaching into what we do not do and say as well as what we do. In fact, the omissions—things we do not speak of, experiences we do not share, feelings and ideas we do not admit to—may be the greatest pretenses of all.

By now most of us are familiar with the psychological effect of omitting to admit to negative feelings or experiences and any erstwhile gossipy Koffie-Klatch is liable to break into a true confessional at the drop of a repression. But we are not as ready to air the mind-changing, life-transforming happenings that have had more positive, spiritual effects on us.

We no longer need to fear to speak of faults or inadequacies. Everyone is apparently just longing to help or share or support us by revealing their own deficiencies of attitude or character. But we are, on the whole, nervous about communicating those emotional and spiritual leaps that have projected us into a stronger, more productive way of life.

WHERE OUR LIVES have been profoundly affected by some traumatic happening, be it emotional or spiritual, we often feel very vulnerable in that area and reluctant to expose the affair. Perhaps people will misunderstand; perhaps they will feel we are making "too much" of it; perhaps they will use the opportunity to somehow damage what is so valuable to us.

Then we may hug our experience to us jealously and never allow it to work its full liberation in us. Clinging too strongly to our privacy, we may become psychologically—and spiritually—"hung up" and unable to progress and fully integrate our experiences into our lives.

It is, I think, necessary for human beings to allow themselves to remain vulnerable—vulnerable to hurt or rejection, to the whims and prejudices of others—in order to assimilate what happens to us. If we are to come to spiritual and emotional maturity we need to interact with each other on all levels, particularly those which have most meaning for us.

BUT WE HAVE to learn, too, not to depend too heavily on the opinions and reactions of our peers. If we have something of value to us that we might share, share it and let it go. Give it away, so to speak. Give it without expecting sympathetic or flattering response, or fearing ridicule. Give it as a gift, as it was given to us.

We need to be liberated from what is good in our past as well as what is bad. To aerate the good as well as the bad and let it move freely through our lives.

Not infrequently what seems like humility and self-deprecation may in fact be disguising pride or selfishness and superiority. Even the reluctance one may feel to speak of personal spiritual gifts can be rooted in vanity.

A CHRISTIAN must learn to risk vulnerability in order to become transparent enough for the light of Christ to shine through. This means that we need to develop that openness of mind and heart and soul that will enable us to accept ourselves as we are and not to cringe from the curious eyes around us.

If we are to know real freedom, we need so much to allow what we have to give to flow freely from us. We are not meant to hold on to what we are given, but to channel it and liberate it to go where it will. And in so doing, we, too, come to a freedom we would not otherwise know.

Freed of the congestion of self-consciousness and separatedness, of taking credit for what we are not meant to possess, we may grow transparent enough to let the light of Christ infiltrate our being and radiate from it. Then, at last, we may become Christian.

A look at books

By Father Charles Dollen

Merton still has much to say

THOMAS MERTON: PROPHET IN THE BELLY OF A PARADOX, edited by Father Gerald Twomey, CSP. Paulist Press, 545 Island Rd., Ramsey, NJ 07446. 237 pages. $9.95.

Thomas Merton died in a tragic automobile accident in Bangkok on Dec. 10, 1968. Since then his works have been translated into every major language in the world, and books about him appear continually.

This spirited volume consists of 13 contributions by men and women who knew him well, or who worked with him in some depth. Editor Twomey contributes two pieces, one a general appreciation and the other a look at Merton's efforts for racial justice.

Abbot John Eudes Bamburger, OCSO, provides a translation of his biographical article from the "Dictionaire de Spiritualite." It provides an overview of his literary works and an appreciation of Merton's spirituality.

As might be suspected, a great deal of attention is paid to Merton's life as a Cistercian monk. Since he was the Novice Master at Gethsemane, he left quite a large body of works on monasticism.

His former secretary, Brother Patrick Hart, leads the way with a superb essay on monastic renewal as a witness to life. The essential paradox is that a man leaves the world to perfect himself for God, only to find that he understands the world better than all of the activists.

One of these activists, John Howard Griffin, writes a chapter on "The Controversial Merton." Gordon Zahn, active in the Catholic Peace Movement, contributes one of the two essays on Merton as a pacifist.

The two sections written by women look at the social concerns as evidenced in Merton's poetry and discuss the author as a spiritual writer. They are excellent as introductions to these rich fields.

Surprisingly enough, Merton's best seller, "Seven Storey Mountain," was described by him as "an albatross around my neck." It drew a picture of the young man as an inflexible and austere Augustine, and his admirers did not want to see him grow from there.

This is an excellent volume, well edited and made up of competent, literate pieces by authors who know their subject and their fields. Merton grows in retrospect and he still has so much to say to our contemporaries.

On the screens

By T. Fabre

'Roots' sequel equal to the original

When it was originally broadcast on ABC in January 1977, David Wolper's production of Alex Haley's **Roots** captured, if not the national imagination, at least that portion of it represented by 130 million viewers.

Defying the conventional wisdom that a sequel is never as good as the original, **Roots: The Next Generations** won't disappoint the high expectations of those same millions of viewers when the new 14-hour series airs on ABC at 8 p.m. on Sunday and Monday, Feb. 18 and 19, and at 9 p.m. on Tuesday-Friday, Feb. 20-23, and Sunday, Feb. 25.

This continuation of "Roots" carries the chronicle of a black family through four more generations from 1882 to 1965. The first series told of their struggle to retain a measure of human dignity in the degrading condition of slavery.

The story now is of their struggle to exercise their rights as free citizens in a society that refused to accept blacks as equals.

The tragic history of segregation is presented in broad but vivid outline, beginning with the humiliating Jim Crow laws of the Reconstruction era. Shown also are the violent consequences of such legally sanctioned racism—the burnings and beatings, the lynchings and race riots, the brutalizing conditions of endemic poverty.

The series, however, emphasizes the progress as well as the sufferings of black Americans—personified by this family—in overcoming, little by little, the barriers of social injustice.

Here is a personal rather than formal history of black achievements in education and community leadership, of various movements aimed at self-development and the ending of "second-class" citizenship, with all the efforts culminating in the Civil Rights Act of 1964.

"Roots: The Next Generations" brings the story of a black family's struggle for human dignity much closer to home for the average viewer than did the more remote history of the original.

The success of the dramatization lies in making us care about what happens to these characters, rejoicing in their limited triumphs and feeling the pain of their strivings.

This new production is visually lavish in creating authentic environments and offers greater consistency of plotting and characterization than the original. The high quality of the acting is its chief asset, perhaps not the best reason for watching the series but certainly one of its most enjoyable aspects.

Established stars from Henry Fonda and Marlon Brando to Al Freeman Jr. and James Earl Jones give memorable performances that rank with the best of their careers.

Yet there is even more pleasure in discovering such fine but unfamiliar actors as Georg Stanford Brown, Dorian Harewood, Debbi Morgan and the many, many others in this enormously talented cast.

This is a series to be shared by the family, not only because it is centered in the strength and values of family life, but also because it fosters a commitment to achieving human rights and interracial justice—an aim of Christian social teaching.

Because of the intensity of scenes depicting racial hatred and violence, parents should exercise some prudence in allowing their very young children to watch the series.

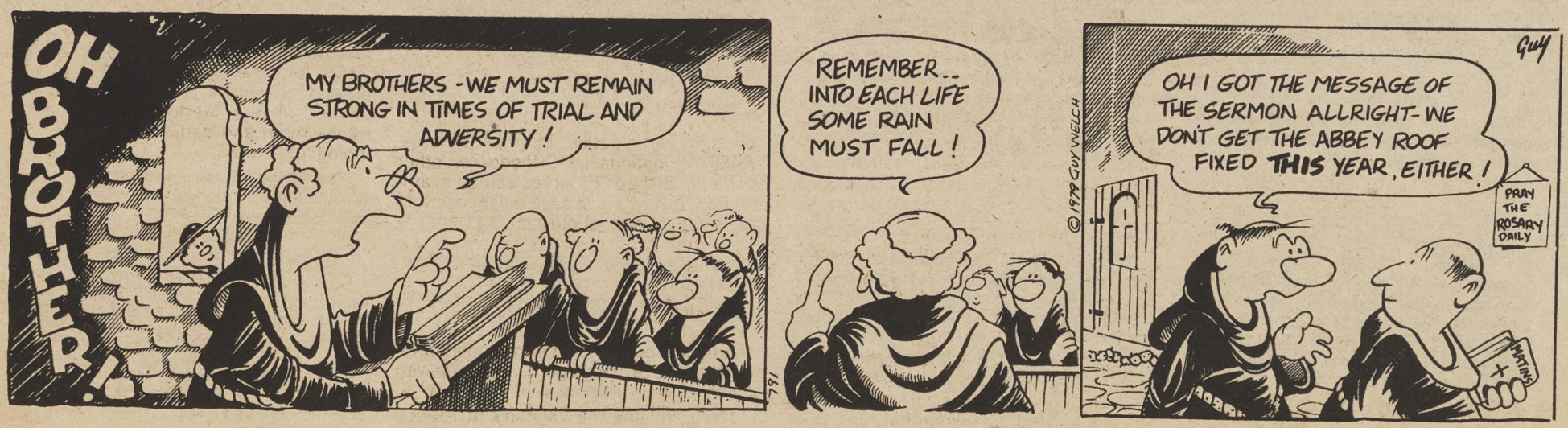
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First-run movies include **The Late Great Planet Earth**—This film is based upon a popular book about the imminent destruction of earth as supposedly foretold in quite specific fashion by prophecies from the Old and New Testaments.

The film's thesis is built upon an extremely arbitrary and tendentious interpretation of scripture. It exploits serious concerns such as global pollution and nuclear warfare for its own dubious ends.

Finally the film must be faulted for the shockingly distorted idea it presents of the nature and purpose of biblical prophecy. For these reasons, it is not at all suited to younger and more impressionable viewers. (PG) **For adults.**

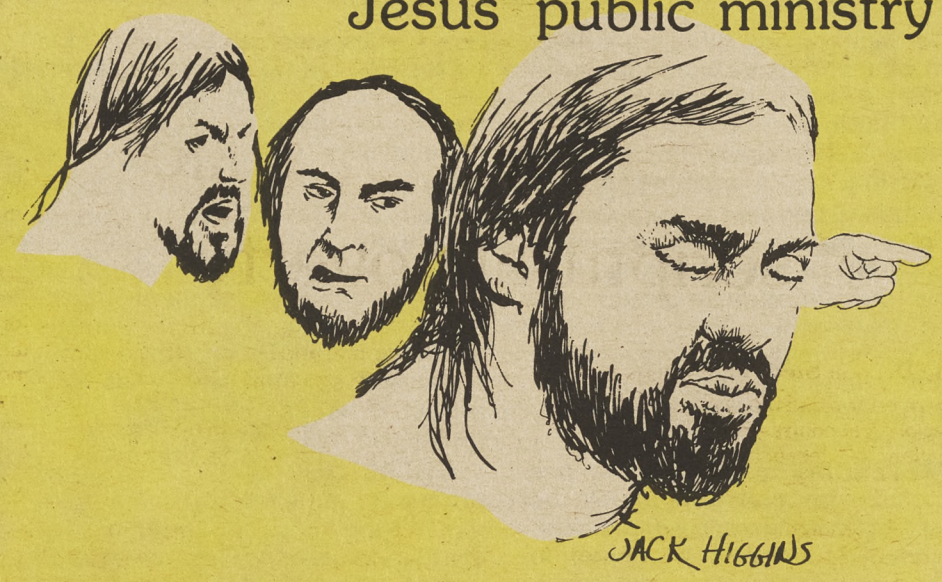
TV programs include **Legacies of Vietnam** (Feb. 18, PBS, 8 p.m.)—The fighting in Vietnam has ended but the war's effect is still being felt, as this documentary shows, in the lives of the refugees and veterans here in America.



Know your faith

Jesus' public ministry

Prophets of 'the way' learn to accept rejection from their own people



Synopsis

Every living person belongs to the Body of Christ because he died for and redeemed all people. We are, in fact, brothers and sisters. All of us belong to the family of God. And God is a caring, compassionate Father. As his children, he expects us to be caring and compassionate.

This means that we must reach beyond those we can see and those we know. Christians joined together throughout the world could conquer the poverty and desolation of the world—a mammoth task indeed, yet one that could be fully met through faith, action and unselfishness.

The gospels tell us that Jesus had been accepted in many places, yet when he returned to his own hometown, Nazareth, the people rejected him. Today, we reject the very Christianity we profess when we reject people anywhere.

For when we reject one of the family of God, we reject Jesus. His way was not rejection, yet his way makes many demands. But his way is the only one that leads to genuine human fulfillment.

St. Bernard of Clairvaux lived in a time of reform and renewal—a time that might easily be compared to our own. It was a time of debauchery and sanctity, indulgence and renunciation. When St. Bernard elected to imitate Christ to the fullest degree he knew how. It was no more attractive a choice then than it would be today.

While we are not all called to poverty, as St. Bernard was, we are all called to share our wealth and to search for the path that God wishes us to follow.

Jesus came to his own, who did not accept him

By Father John J. Castelot

"With friends like you, who needs enemies?" There is no record of Jesus' ever having asked that question, but he certainly had enough provocation. His own relatives questioned his sanity (Mark 3:20-21; see John 7:5) and his fellow Nazarenes turned on him violently.

Mark seems to have telescoped their growing hostility into one incident (6:1-6; Matthew 13:54-58). Luke gives a slightly clearer picture of the switch from wondering admiration to furious rejection, even if his editing of the material gives the surface impression that he is describing one visit to the hometown (4:14-30).

MARK TELLS US that Jesus came home with his disciples and began to teach in the synagogue in a way that kept his large audience amazed.

They said: "Where did he get all this? What kind of wisdom is he endowed with? How is it that such miraculous deeds are accomplished by his hands? Is not this the carpenter, the son of Mary, a brother of James and Joses and Judas and Simon? Are not his sisters our neighbors here?" They found him too much for them (Mark 6:1-3).

As their reaction stands, it could express begrudging admiration. After all, they had known him from boyhood, just an ordinary carpenter's son, part of a not particularly distinguished family whose members were well known to them. As far as they knew, he had never received any formal schooling, yet his synagogue homilies were amazing. They were baffled.

THIS IS JUST the impression which the first part of Luke's account gives. It is a bit more detailed. Jesus had gained quite a reputation in the area and it had preceded him to Nazareth.

Consequently it was only natural that he be invited to conduct the synagogue service. He read a passage from Isaiah which spoke clearly of the dawning of the Messianic era, and when he sat down to explain it, they were singularly attentive. His opening words were: "Today this scripture passage is fulfilled in your hearing."

All present spoke favorably of him; they marveled at the appealing discourse which came from his lips. They also asked, "Is not this Joseph's son?" (Luke 4:14-22)

BUT JESUS' next words indicate a sharp and surprising shift of mood, suggesting the passage of some time during which the temper of the townspeople has become decidedly hostile: "You will doubtless quote me the proverb, 'Physician, heal yourself,' and say, 'Do here in your country the things we have heard you have done in Capernaum.' But in fact, no prophet gains acceptance in his native place" (Luke 4:23-24).

Here Luke rejoins Mark, who says: "No prophet is without honor except in his native place, among his own kindred, and in his own house." And Mark tells us bluntly: "He could work no miracle there, apart from curing a few who were sick by laying hands on them, so much did their lack of faith distress him" (Mark 6:4-5).

Matthew, writing some decades later, when Christians were getting a bit touchy on the subject of Jesus' human limitations, found this reference to his inability to work miracles a bit too much and changed it accordingly: "And he 'did not' work many miracles there because of their lack of faith" (Matthew 13:58).

LUKE, WRITING about the same time as Matthew, omits it, but tells us something even more distressing. The occasion is another synagogue homily; this time Jesus alludes to the careers of Elijah and Elisha, stressing the fact that these two prophets, likewise rejected by their people, exercised their ministry in favor of gentile foreigners.

At this the congregation grew infuriated, threw him out of town, and came close to lynching him by throwing him over a precipice. But as often happens in mob action, when it actually came to giving the first shove, no one had the nerve. "He went straight through their midst and walked away" (Luke 4:30).

Who can fathom his thoughts as he "walked away"? These were his own townspeople, many of them his own flesh and blood, and they had rejected him violently. He was walking the path trodden by all the prophets before him. Like them, "to his own he came, yet his own did not accept him" (John 1:11).

He followed in their footsteps and marked out the path to be walked by all in the future who would dare to take seriously "the way" he had indicated as leading to genuine human fulfillment.

"Christian charity is the supernatural virtue of the love for God insofar as it extends from God to our fellowmen. Love for God and for our neighbor are one and the same virtue."—Eberhard Welby, "A Handbook of Christian Social Ethics," 1960.

"It is not possible to be a saint and invoke the gospel we preach without doing all we can to assure for all men conditions of work, housing, food, rest and human culture without which life ceases to be human."—Emmanuel Suhard, "The Church Today," 1953.

"The one really adequate instrument for learning about God is the whole Christian community, waiting for him together."—C.S. Lewis, "Beyond Personality," 1945.

"Christian charity is friendship to all the world; friendship expanded like the face of the sun when it mounts above the eastern hills."—Jeremy Taylor, "Nature and Office of Friendship," 1657.

"The chill of charity is the silence of the heart; the flame of charity is the clamor of the heart."—St. Augustine, "Ennaratio in Ps. XXXVII," circa 415.

Why should we give to causes in other countries?

By Father Donald McCarthy

Several years ago when baseball's Cincinnati Reds soundly defeated the New York Yankees in the World Series they were affectionately named the "Big Red Machine" by their admiring fans.

The picture of a machine that rolls along with power and majesty expresses the abstract notion of teamwork between ballplayers. St. Paul used another picture to express the unity of Christians: the body of Christ.

ST. PAUL spoke of baptism uniting people in a way that far exceeds the teamwork of a baseball team. "It was in one Spirit that all of us, whether Jew of Greek, slave or free, were baptized into one body" (I Corinthians 12:13).

How can the unity of Christians in one body be made visible? Returning to baseball comparisons one may reply by suggesting "teamwork." Every parish community practices teamwork in the multiple activities that it sponsors.

Teachers join the team by volunteering to teach in religious education programs, younger parishioners often drive senior citizens to mass or to parish activities, electricians string lights for parish festivals and business executives join the ways and means committees of parish councils.

THUS TEAMWORK develops through the unselfish efforts of all members to contribute toward the team's success. President John F. Kennedy referred to this in his famous slogan, "Ask not what your country can do for you but what you can do for your country."

But members of the body of Christ are everywhere. It circles the globe and encompasses millions of persons outside any individual community. In fact, every living person potentially belongs to the body of Christ since he died for and redeemed all people.

Hence contributing to the teamwork of the body of Christ means participating in an international effort which makes even the United Nations pale by comparison.

CHRIST'S worldwide body functions as leaven in a loaf of bread. It lifts up all of humanity in a praising and worshipping movement toward the Father. It reaches out to the most miserable actual or potential member of the body with the care and compassion of Christ.

Sometimes devoted and unselfish Catholics lose patience with the frequent church collections for the work of the church in foreign lands or the international programs to fight poverty and disease. They find it much more satisfying to concentrate on parish works of charity or the support of a parish school.

No one can object to concentrated concern for individual units of the body of Christ. But worldwide teamwork can't be achieved without serious efforts toward the good of the whole at least by spiritual and moral if not by visible and tangible support.

ST. PAUL exemplified this corporate concern by his famous collection for the poor of Jerusalem. He brought help from the new gentile Christians of Galatia, Macedonia and Achaia, saying that "if the gentiles have shared in the spiritual blessings of the Jews, they ought to contribute to their temporal needs in return" (Romans 15:27).

Pope Paul said in his last Mission Sunday appeal, written last summer, "Local churches of recent foundation need to feel the warmth of effective communion with their sister churches and of practical help from them."

Hence in terms of sacrificial giving, the arithmetic of belonging to the body of Christ should include a form of tithing to the worldwide needs of that body.

PARISH communities which successfully raise thousands of dollars in support of parish works of education and charity should consider pledging at least a portion of that income for use in foreign lands as a manifestation of unity with the whole body of Christ.

Despite the occasional scandals in the use of charitable funds, no one in the United States can remain indifferent to the worldwide needs of the people of Christ or consider "only" the needs of those closest to home.

Parochialism in charitable concerns neglects the teamwork of the whole body of Christ. The "Big Red Machine" was not successful because of one or two strong and healthy players, even including Pete Rose.

Or, in the language of religion, charity may begin at home, but the charity of Christ can never end there.

Bernard of Clairvaux

He was uncompromising in his demand for a life of scriptural poverty

By Deacon Steve Landregan

Times of reform and renewal in the church are times of great contrast, of indulgence and renunciation, of debauchery and sanctity. The relative tranquility of our post-Vatican II church can only be appreciated against the historical background of tumult and turmoil that wrenched and bruised the Mystical Body in past eras.

Such a time was a first half of the 12th century when Bernard of Clairvaux emerged as a zealous defender of the faith and crusading mystic.

IN THE TWILIGHT of the 11th century, the great reform of the Benedictine order that began at the Abbey of Cluny, France, started to degenerate into monastic mediocrity. A small group of monks seeking to return again to the purer form of the Rule of St. Benedict founded a monastery in the wilderness near Citeaux, France. This was the beginning of the Cistercian Order.

Fourteen years later, Bernard, a young man of 21 from a small nearby village, knocked on the gate of Citeaux. With him were 30 companions, including four of his five brothers and a number of other relatives and friends. Shortly thereafter, his fifth and last brother joined him.

The charisma of the young monk, whose arguments for a life of prayer and renunciation had been so successful with his brothers and friends, was a gift to both the fledging Cistercian movement and the whole church.

BERNARD'S GIFTS were manifold. He had an irresistible personality, possessed great organizational ability, was a prodigious writer, a persuasive preacher and a profound spiritual theologian.

He was a man of action and a mystic, whose life foreshadowed the mendicant monks of the following century who would have such an impact upon the affairs of both the church and secular society.

Although he preached against heretics with the zeal of a crusader, and was a principal force for unity in a church rent by the simultaneous election of two popes, Bernard's most important work lay in the reform and renewal of Benedictine monasticism, and the instigation of religious revival in the whole church.

THREE YEARS after he entered the Cistercians at Citeaux, Bernard and 12 companions began a new foundation in an isolated valley near Champagne and called it Clairvaux. Within three years, by 1118, the Abbey of Clairvaux, with Bernard as its first abbot, began establishing foundations of its own. By the time of Bernard's death, 68 Cistercian monasteries would be founded from Clairvaux.

His reform of Benedictine monasticism extended beyond Clairvaux and its foundations. In 1119 he began efforts to correct the mediocrity of monastic observance at the great Benedictine Abbey of Cluny.

His life is an example of medieval monasticism at its best. His zeal was tempered by charity and humility and found its strength in the life and passion of Jesus and in a deep devotion to the Blessed Virgin.

IN A LETTER to another abbot, who had abandoned the lavish lifestyle for which Bernard had taken him to task, he explained his refusal to ignore defects and weaknesses for fear of causing scandal. "When scandal comes through vices being denounced," he wrote, "it comes though those who do what is blameworthy and not through those who blame it."

His uncompromising demand for a life of gospel poverty is reflected in one of his sermons where he speaks of Christ as "our head, crowned, not with glory, but with the thorns of our sins. As members of that head, crowned with thorns, we should be ashamed to live in luxury; his purple robes are a mockery rather than an honor."

The times in which we live require of all Christians the balance of action and spirituality that marked Bernard of Clairvaux's life. Our zeal must be tempered by charity and humility and, most importantly, flow from a life lived in conformance to the gospel and in imitation of Christ.

Children's Story Hour: People who didn't believe Jesus

Jesus grew up in a little town called Nazareth where everyone knew each other. He lived there until he went out and began preaching all around the country. His family lived there all the time. So when Jesus came home for a visit after being away, many people were very happy to see him again.

They had all heard about Jesus' preaching and all the wonderful things he had been doing. Maybe they became a little excited, thinking he would do the same kind of things in Nazareth.

When he came to town, the priest invited him to preach at the service on the Sabbath. The Sabbath was Saturday and in those days people went to church—or synagogue as they called it—on Saturday instead of Sunday, as we do now.

So Jesus went to the synagogue and read from the Bible, which they called the Torah, and spoke to the people about God and how he loved all persons and how he wants them to live in peace and love. Everyone was surprised at how much he knew and how well he spoke.

At first they were rather proud but a little puzzled. They knew he came from a poor family and had not gone to any special schools. They wondered where he had learned all these important things and how he had learned to speak so well.

After a while, some people became jealous of all the fuss over Jesus and began to say "Who does he think he is, telling us what we should be like?" They didn't like to think that Jesus was better than they were. And they started to grumble because he was not curing people and doing wonderful things like he had in the other towns.

Even Jesus' old friends turned away from him. This made Jesus very sad and unhappy. He knew the people did not believe in him and that was why he could not help them by curing their sick. When he said this, they grew more and more angry and even wanted to hurt Jesus.

So he went away from his home town and back to the other towns where people believed in him. Jesus was upset that the people of Nazareth had been so mean, but he was upset especially because he could not show them how much God loves them and would help them, because they would not believe in him, nor listen to him.

Wasn't it a pity that the people of Nazareth would not let God help them through Jesus? What a silly thing to do!



Color this picture

Suggestions for parents

1. After reading, aloud or silently, the story of Jesus and the townspeople of Nazareth, discuss the situation using the following or other questions:

—Why did Jesus return to Nazareth for awhile?

—Who in Nazareth knew Jesus and what did they remember about him?

—How did the people of his hometown feel about him at first when he came back?

—Why did the townspeople gradually turn against him?

—How did Jesus feel about the rejection that he experienced from his own townspeople?

—Why did the rejection of Jesus by his own people hurt them as much as or more than it hurt Jesus?

2. Study the story of Jesus and the townspeople and create a short play that dramatizes Jesus' return to Nazareth.

New nations, new church

By Father Joseph M. Champlin

The Maryknoll Fathers, who now publish materials under the heading of Orbis Books, have come up with a winner: "The Coming of the Third Church" by Father Walbert Buhlmann. Theologian Father Karl Rahner terms this publication "the best Catholic book of the year."

Father Buhlmann, a Capuchin, served in the missions of Tanganyika, then taught missiology for 16 years at a Swiss university. Since 1971 he has been secretary general for Capuchin missions throughout the world. The man knows his field.

SUBTITLED "An Analysis of the Present and Future of the Church," the text views the current history of Christianity in three stages.

In the first millennium, the church of the East, of the First World, now oppressed by communism, dominated religious culture. In the second 1,000 years, the church of the West, of the Second World, now dominated by capitalism, has been preeminent. For the third millennium, the church of the South, of the Third World, threatened by neo-colonialism, will dominate the Christian religious scene.

The Capuchin priest spells this out a bit more when he says: "The First Church, then, will be the Oriental church, possessing the rights of the firstborn (the first eight ecumenical councils were held on Eastern soil) but now become, in large measure, the church of silence.

"THE SECOND will be the Western church, which in the course of history has more and more come to be thought of as 'the' church without qualification and, by this token, as mother of her offspring in the new world.

"Finally, the Third Church will be that of the new nations, now entering as a new element into world history and into the history of the church."

His approach, however, does not mean these three churches only exist one after the other chronologically, but instead are alive today alongside one another. There remains, however, a difference in approach and a shift of influence.

THE WORLD'S center of gravity, in the author's judgment, no longer exists in Europe nor does the West constitute the focal point of Christianity or its source of religious, cultural unity.

Despite the decline of the West's position and the upsurge in the South's role, they ideally should complement one another.

In Father Buhlmann's words: "If in profane matters we are realizing more clearly the interdependence of all in the world, this is equally true of the churches. They need one another: the Third needs the Second for support and the Second needs the Third for renewal."

LAST SATURDAY our parish sponsored "An Evening in the Third World." Some 130 persons paid $3 each for wine, beer or Coca Cola with cheese and three slide-lecture presentations on South Africa and Rhodesia.

Because of some special food donations, the night netted over $200 which the committee decided to send to a missionary working with poor blacks near East London.

The Third World does need the Second for support.

IN A 1974 document on "Black Consciousness and Human Rights," a South African archbishop wrote: "No form of culture is complete or perfect, neither the European nor the eastern nor the African. All need each other's gifts. The whites have offered us their gifts. We must now offer ours to them.

"There are things in our culture which are different, a different way of seeing the earth and life, forms of art or music or ways of living together which can be a gift to others also," he added.

We in the Second World really do need the Third Church for renewal.





CHURCH DEDICATION—Byzantine Bishop Emil J. Mihalik, above center, bows his head during dedication ceremonies at the new Holy Angels Byzantine Catholic church, San Diego, on Feb. 4. At left, Bishop Mihalik, right, joins Father Joseph Radvansky, left, Holy Angels pastor, and Bishop Leo T. Maher at a banquet on the eve of the dedication.—Bob Weisinger photos

Communication collection to emphasize electronic media

ROCKVILLE CENTRE, N.Y. (NC)—The U.S. Catholic Conference Communication Committee has agreed to emphasize "television, radio and other electronic media, plus special projects for the Catholic press" as the beneficiaries of the 1979 Catholic Communication Campaign.

This was an effort to ease the fears of some Catholic editors that the collection will harm their traditional funding sources.

The unanimous committee decision followed a Catholic Press Association (CPA) survey.

CPA members were asked whether they wanted the Catholic press to be included in promotion for the collection and to share in the 50 percent national share of the proceeds or whether they thought the collection should be designated strictly for electronic media.

Of the 162 CPA members responding, 57.4 percent thought the CPA should support the collection and share in it, while 42.6 percent (including the Southern Cross) said it should be designated for electronic media.

"The CPA has found a way of complying with both of these wishes," said Robert L. Fenton, CPA president, in a recent memo outlining the survey results and the Communication Committee action.

Jesuits to conduct healing weekend

SAN DIEGO—A weekend of inner healing will be conducted by Jesuit Fathers Matt and Dennis Linn on Feb. 24-25 at the St. Therese parish Social Center, Allied Gardens.

Fathers Matt and Dennis are on a full-time assignment to the healing ministry. Both have spent many years conducting healing workshops for religious communities, ecumenical congregations and medical groups.

Sponsored by the Diocesan Charismatic Renewal Center, the workshop will be conducted from 9 a.m. to 9 p.m. on Saturday, Feb. 24, and from 1 to 6 p.m. on Sunday.

No registration or fee is required. A love offering is planned. More information: 459-3255.

'Chorale Festival' seeks parish choirs

ONTARIO—Parish choirs in the diocese of San Bernardino have been invited to St. George parish's fifth "Chorale Festival" planned for April 29.

Marguerite Anderson, coordinator, is hoping that as many choral groups as possible will plan to participate.

The afternoon event will include selections by individual choirs and participation by all the choirs in singing "Choral Mass 1970," a four-part mass by John Lee, at a 3 p.m. liturgy.

Choir directors whose singers are accustomed to singing to organ accompaniment are urged to contact Mrs. Anderson at 549 West I Street, Ontario. She said there will be one general rehearsal before the event.

Choirs will not be required to perform individually but are encouraged to do so.

INSTITUTE SPEAKER—Father Brian T. Joyce, chancellor of the Oakland diocese, will conduct a day-long catechetical institute at Good Shepherd parish, Mira Mesa, on Saturday, Feb. 17. The theme of the institute is "The Challenge to Be Christian—The Call to Be Catholic." More information: 271-0207.



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BUSTAMANTE, Juan H. Father of Dolores and Elisabeth Bustamante, son of Mr. and Mrs. Juan Bustamante. Requiem mass, February 10, Our Lady of Guadalupe church.
Goodbody's Ivy Chapel

KOMMA, Clara Ann. Sister of Rose Mary and George Komma. Requiem mass, February 8, Little Flower Haven.
Goodbody's Blvd. Chapel

LONG, Harold F. Husband of Ann Long, father of Neil Long, brother of Leon Long; four grandchildren, five great-grandchildren. Requiem mass, February 7, Our Lady of the Sacred Heart church.
Goodbody's Blvd. Chapel

SALGADO, Frank H. Husband of Beatrice B. Salgado, father of Louis Ruiz, Marcos Salgado and Rosa Alvarez, brother of Anita Hernandez and Paul, Manuel, Alfonso, Arthur and Robert Salgado; 10 grandchildren. Requiem mass, February 6, Our Lady of Guadalupe church.
Goodbody's Ivy Chapel

MERCADO, Ida L. Wife of Manuel Mercado, mother of Hilbert and Raymond Mercado, sister of Angelina Mendoza and Madeline Hall; two grandchildren. Requiem mass, February 9, Our Lady of Angels church.
Goodbody's Blvd. Chapel

SCHNEIDER, Matthew J. Brother of Johanna (Honey) Kleeberger, Clara Archer, Mildred Anderson, and Arthur L., George M. and James W. Schneider, Sr. Requiem mass, February 9, Our Lady of the Sacred Heart church.
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GUADALUPE LEADERS—Jesus Gonzalez, left, of St. James, Perris, and Roberto Lobato of St. Jude Shrine, San Diego, carry Our Lady of Guadalupe banners representing their parishes' Guadalupana societies, at the front of the national protest march against the proposed "Carter Curtain" and the "militarization of the border" last Sunday in San Ysidro. Many of the 1,400 marchers can be seen in the background crossing a pedestrian bridge spanning Interstate 5 not far from the U.S.-Mexican border.—SC

At San Ysidro crossing

Marchers protest 'Carter Curtain'

Southern Cross Reporter

SAN YSIDRO—About 1,400 shouting, sign-waving demonstrators, mostly Hispanic, marched along the U.S-Mexican border here protesting the proposed "Carter Curtain" and the "militarization of the border."

The "Carter Curtain" or "Tortilla Curtain" are two proposed six-mile, 10-foot-high steel and concrete fences to be built at the San Ysidro-Tijuana border and at the El Paso, Texas-Juarez, Mexico, border. Each fence is expected to cost $3.5 million to construct.

LED BY TWO men carrying Our Lady of Guadalupe banners representing two parish Guadalupana societies from the San Diego and San Bernardino dioceses, the National Protest March was sponsored by the Committee on Chicano Rights, Inc., San Diego.

Shouting "Raza, si! Migra, no!" (The race, yes! the Border Patrol, no!), the protestors marched several miles through San Ysidro streets and over a couple of pedestrian bridges, one spanning the U.S. Mexican border station here.

The marchers paused at the station and continued their chant, as Border Patrol officers attended to vehicles going to or returning from Mexico.

AT A PRESS conference following the march, Herman Baca, CCR chairman, speaking on behalf of other Chicano-Latino organizations, called upon President Carter to tell Chicano leaders with whom he was to meet Feb. 12, that he would not build the fences.

Retreats set for area youths

SAN DIEGO—Two diocesan-wide retreats for College students and high school juniors and seniors will be held Feb. 23-25 and April 27-29 at Camp Pala Rey.

The retreats, called Search Weekends, will be conducted by the diocesan Office of Youth Ministries.

The cost of each retreat will be $25 per person. For more information: Office of Youth Ministries, 349 Cedar St., San Diego, CA 92101. Telephone: 235-6347.

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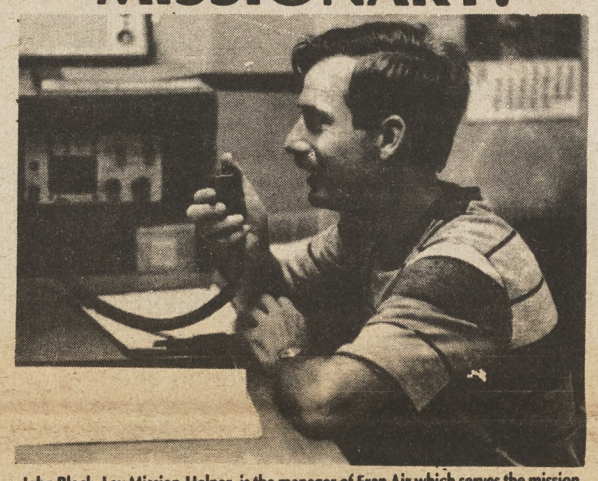
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John Black, Lay Mission-Helper, is the manager of Fran Air which serves the mission stations of the Aitape Diocese in Papua New Guinea. Inquire how you can use your talents to serve God and your fellow man.



Patricia Lewis, Lay Mission-Helper, taught English at a seminary in Rumphi, Malawi. What talents do you have to offer?



Dennis McKernan, Lay Mission-Helper, is a carpenter in Aitape Diocese in Papua New Guinea. He is pictured with some of the boys he hopes will carry on his work in future years. Your skills are needed, too.

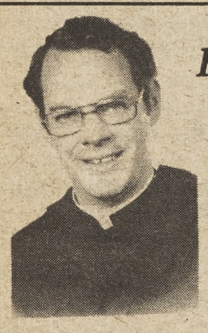
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Legal Notices

NOTICE TO CREDITORS
FILE NO. 119548

SUPERIOR COURT OF THE STATE OF CALIFORNIA FOR THE COUNTY OF SAN DIEGO

Estate of
LEONARD C. WILSON
Deceased

NOTICE IS HEREBY GIVEN to the creditors of the above named descedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned at the office of:

QUINTIN WHELAN
530 Broadway, Suite 1108
San Diego, CA 92101

which is the place of business of the undersigned in all matters pertaining to the estate of the said decedent, within four months after the first publication of this notice.

Dated: Jan. 23, 1979
/S/William Russell Wilson
Executor of the will
of the above named decedent.
QUINTIN WHELAN
530 Broadway, Suite 1108
San Diego, CA 92101
Telephone: (714) 234-8585
Attorney for Executor
SC: Feb. 1, 8, 15 and 22, 1979.

NOTICE TO CREDITORS
FILE NO. 119292

SUPERIOR COURT OF THE STATE OF CALIFORNIA FOR THE COUNTY OF SAN DIEGO

Estate of
JOHN J. SOUZA
Deceased.

NOTICE IS HEREBY GIVEN to the creditors of the above named decedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned at:

c/o CLEMENT J. O'NEILL
1357 Rosecrans Street, Suite "C"
San Diego, California 92106

which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.

Dated: January 23, 1979
/S/ EDWARD CORREA
Administrator of the Estate
of the above named decedent.
CLEMENT J. O'NEILL
Attorney at Law
O'NEILL AND MUNAK
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Telephone: (714) 224-2975
Attorney for Administrator
SC: Feb. 8, 15, 22, Mar. 1, 1979.

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San Diego, CA 92126
2. EXEQUIEL D. LUMANQUI
9494 Carroll Canyon
San Diego, CA 92126
3. AMADO R. QUINTANILLA
1846 Olive Avenue
San Diego, CA 92139
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SC: Feb. 15, 22, Mar. 1, 8, 1979.

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At Los Angeles CCD congress

Cardinal Manning says evangelize unchurched

ANAHEIM, Calif. (NC)—Cardinal Timothy Manning of Los Angeles asked 22,000 participants at the archdiocesan religious education congress to help evangelize 80 million unchurched Americans, including "the several million disillusioned Catholics and teen-agers who have written us off."

The cardinal made the appeal in a homily delivered at the congress' closing mass Feb. 4.

IN HIS homily, Cardinal Manning paid tribute to the ministry of women in the church, saying there could be no orthodoxy in teaching without including the Virgin Mary.

The cardinal also affirmed the reality of satanic influence, urged his listeners to include periods of silent reflection in their daily lives and requested that parish liturgies observe designated periods of silence.

He called the points "epiphanies," or manifestations contained in St. Mark's gospel for that day.

"THE FIRST epiphany is in the healing of Peter's mother-in-law. Jesus raises her up and the first thing she does is begin to minister to the apostles," the cardinal said.

In a time of pagan degradation of women, Jesus raised up a woman, and her first reaction was to minister to the mystical body of Christ and to the apostolic body that gives it stability, the cardinal said.

"From thence until now, women have taken the lead in that sense of ministry to the mystical body. Here, representing our diocese, we would like to express deep gratitude to all of the women who have ministered so beautifully to Christ in his mystical body," he continued.

"THE SECOND epiphany," Cardinal Manning said, "is the repeated revelation in Mark's gospel of the presence of Satan. I grant you that today we have demythologized Satan. We have made him a medieval myth.

"Because of that he has full range in our culture. You cannot seek Christ and read the gospel without the awesome, terrifying conviction that the uncleanness and the disunity in the world today are satanic," the cardinal continued.

"When Satan had his first encounter and victory over man, it was prophesied that the woman would come who would crush his head beneath her heel. Take out from here a love of our Blessed Mother. There can be no orthodoxy, no love, no cleanness of heart, no humility, unless Mary is at the heart of our teaching," Cardinal Manning said.

THE THIRD epiphany, he went on, is "Jesus seeking solitude in prayer." He told his listeners to allow themselves time to "get away, if not physically, at least in spirit, from the distractions of the household chores or the office."

The fourth revelation is Jesus' response to the hunger of the world, Cardinal Manning said. He asked the group to go to the unchurched. "Let them find Christ in us. Let us call them in his name."

Concelebrating the mass at the Anaheim Convention Center were Archbishop Jean Jadot, apostolic delegate in the United States, and eight other California bishops.

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Around the dioceses

The deadline for "Around the dioceses" is six days before the desired date of publication.

San Diego

Bishop Leo T. Maher:

Friday, Feb. 16, noon, San Diego, meeting of Board of Directors, Catholic Community Services.

Saturday, Feb. 17, 7:30 p.m., Mission Bowl, Oceanside, San Diego-Imperial Valley Chapter, Knights of Columbus' testimonial dinner.

Wednesday, Feb. 21, 5 p.m., Shelter Island Inn, San Diego, Reunion of Western Region of Alumni of Pontifical College Josephinum, mass and dinner.

Bishop Gilbert E. Chavez:

Thursday, Feb. 15, noon, St. John of the Cross parish, Lemon Grove, meeting with pastors of parishes involved in Spanish-speaking movements in the church.

Sunday, Feb. 18, 9 a.m., St. Francis parish, Vista, presentation of Marian Awards to Girl Scouts and mass.

Monday, Feb. 19-Wednesday, Feb. 21, Glen Helen Regional Park, San Bernardino, national congress of PADRES-Hermanas.

Friday, Feb. 16

"Inauguration of Barrio Youth Center," 2138 Logan Ave., San Diego, carnival, 4-6 p.m.; inauguration ceremony, 6-7 p.m.; youth dancing, 7-10 p.m. Details: 238-0314.

"Update" breakfast business seminar, "Successfully Managing Change," 7:30 a.m., Galleria Room, La Valencia Hotel, La Jolla, sponsored by University of San Diego. Details: 291-6480.

Sweetheart Dance for Valentine's Day, St. Gabriel parish, Poway, live band, refreshments. Details: 748-5348.

Gilbert and Sullivan show "Iolanthe," 8 p.m., also Feb. 17, 18, 23 and 24; 2:30 p.m., Feb. 18 and 25, All Souls Episcopal church, San Diego. Details: 295-3319 or 435-0728.

Saturday, Feb. 17

"Renewing your faith and discovering a new life in the Holy Spirit," seminar, 8 p.m., Holy Trinity School library, El Cajon. Details: 440-0975.

Training program for eucharistic ministers and lectors, 9 a.m.-4 p.m., St. Francis parish, Vista. Details: 291-6225.

"A Valentine Hearts' Special," hot lunch, cards, games and prizes, noon, St. Didacus School hall, San Diego, sponsored by the parish Altar Society. Details: 282-8527 or 284-0554.

Stalpar Club, pot-luck house party, 6:30 p.m., home of Mary Jacob, 10118 Del Rio Rd., Spring Valley.

"The Challenge to be Christian—The Call to be Catholic," catechetical institute, 9:30 a.m., Good Shepherd parish, Mira Mesa, by Father Brian Joyce of Oakland. Details: 271-0207.

Knights of Columbus, Knighthood degree, 2 p.m., Elks Hall, Oceanside, testimonial dinner of San Diego-Imperial Valley Chapter, 7:30 p.m., Mission Bowl, Oceanside. Details: 442-4815.

Sunday, Feb. 18

Seminar on the Sacred Heart of Jesus, 9:30 a.m., St. Mary Magdalene parish, San Diego, conducted by Father George Twigg-Porter, SJ, sponsored by Lay Apostles of Sacred Heart.

Naim for Catholic widows and widowers, meeting, 3 p.m., mass, 5 p.m., dinner following, St. Pius X parish, Chula Vista.

Franciscan Third Order, meeting, 2 p.m., Old Mission Parish Center, San Luis Rey, near Oceanside. Visitors welcome.

Monday, Feb. 19

San Diego Deanery, Council of Catholic Women, luncheon-meeting, following 11:30 a.m. mass, St. John of the Cross, Lemon Grove, guest speaker for Great Oak Village, Details: 466-6760.

Bible study, by Father Jerome Bevilacqua, OSA, 7:30 p.m., St. Patrick parish hall, San Diego, prayers for healing following. Details: 566-6127.

Serra Club of San Diego, directors meeting, 7:30 p.m., St. Francis Seminary, San Diego.

Tuesday, Feb. 20

Mass and healing service by Father Jerome Bevilacqua, OSA, 7:30 p.m., St. Patrick church, San Diego. Details: 566-6127.

Court Mother of Divine Grace, CDA, meeting, 12:45 p.m., preceded by rosary, Ocean Beach Woman's Club, San Diego. Details: 223-7516.

Court St. Margaret, CDA, meeting celebrating 33rd anniversary, 6:30 p.m., Chula Vista Woman's Club, 345 G St., Chula Vista.

Wednesday, Feb. 21

USD mini-concert, vocal program with soprano Jean von Metzke, 12:15 p.m., French Parlor, Founders Hall, USD campus, San Diego. Free.

Junta de Lideres, 7:30 p.m., Centro de Renovacion Carismatica, La Jolla. Detalles: 459-3255.

Hebrew classes begin, also Feb. 26, 10 a.m.-noon, Jewish Community Center, San Diego. Details: 296-3620.

Thursday, Feb. 22

Court Mother of Divine Grace, CDA, weekly rosary, 1 p.m., home of Mrs. F.J. Meeker, San Diego. Details: 223-7516.

Friday, Feb. 23

Young Adult Weekend by San Diego State University Newman Center, through Feb. 25. Details: Father George, 583-9181.

San Bernardino

Bishop Phillip F. Straling:

Saturday, Feb. 17, 9 a.m., Diocesan Pastoral Center, San Bernardino, meeting of Diocesan Pastoral Council.

Saturday, Feb. 17, 5:30 p.m., Sacred Heart parish, Palm Desert, Marriage Encounter, mass and dinner.

Sunday, Feb. 18, Our Lady of Guadalupe Shrine, Riverside, 8 and 10 a.m. and noon masses.

Monday, Feb. 19, 7 p.m., Glen Helen Regional Park, San Bernardino, welcoming remarks to national congress of PADRES-Hermanas.

Tuesday, Feb. 20, 4:30 p.m., Blessed Sacrament parish, Twentynine Palms, mass and confirmation.

Wednesday, Feb. 21, 4 p.m., Diocesan Pastoral Center, San Bernardino, meeting with Sister Deans of the diocese.

Thursday, Feb. 22, 6 p.m., St. Anne parish, San Bernardino, mass and confirmation.

Clergy appointments:

Father Richard Grek, CR, diocesan Board of Consultors to represent religious priests and brothers.

Friday, Feb. 16

"Li'l Abner," musical by Notre Dame High School, 8:15 p.m., also Feb. 17, Ramona High School, Riverside. Details: 684-8500.

Young adult party, 7:30 p.m. John XXIII Newman Center, San Bernardino. Details: 882-1248.

Saturday, Feb. 17

The New Life Seminars by Fred and Florence Littauer, begins 9 a.m., also Feb. 18, St. Anne parish, San Bernardino, sponsored by Charismatic Renewal Communities. Details: 888-2276.

Sunday, Feb. 18

Third Order of St. Francis, St. Clare Fraternity, postulants and novices meeting, 2-4 p.m., St. John Bosco church, East Highlands. Details: 862-3294.

Monday, Feb. 19

Lay Apostles of the Sacred Heart seminar, with Father George Twigg-Porter, SJ, regional director, Apostleship of Prayer, 9 a.m., St. Catherine of Siena parish, Rialto. Details: 889-7946.

Tuesday, Feb. 20

Deadline for youth leadership retreat, for high school juniors and older, March 2-4, application forms from youth ministry office, San Bernardino. Details: 888-2276.

Wednesday, Feb. 21

Spiritual Growth Seminar on relationships, 10 a.m.-noon, also Feb. 28, St. Anne parish hall, San Bernardino.

Court Our Lady of Peace, CDA, "40th Anniversary Roll Back the Years" party, 8 p.m., K of C Hall, 1510 W. Highland Ave., San Bernardino. Details: 883-4430.

Drop-in and pot-luck dinner, 6:30 p.m.; mass, 8 p.m.; John XXIII Newman Center, San Bernardino. Details: 882-1248.

CLASSIFIED ADS

FIND IT QUICKLY

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1—PERSONALS, NOTICES

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6—PRAYERS & THANKSGIVING

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7—INSTRUCTION & SCHOOLS

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13—HELP WANTED

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